
Egyptian Scientists in Palestine in the Mamluk Era and their civilizational role (648 AH – 923 AH / 1250 AD – 1517 AD)

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Summary:

This research talks about the scientists who moved from Egypt to Palestine in Mamluk era (648 AH – 923 AH / 1250 AD – 1517 AD), and talks about their role in the scientific life in Palestine, so some of them did scientific seminars , graduated some scientists, classified the books and some of them participated in building the scientific institutes in Palestine.

Key words: Palestine – the universe – Mamluk – Judge – sheikhs.

1.Introduction:

Palestine and Egypt are connected with several bonds, some of these bonds are geography, boundaries, and the common history between them , religion and nationalism, and because of that Palestine was getting affected by the Egyptian civilization and its scientists, and Mamluk era was considered one of the greatest eras that witnessed the scientific movement in Egypt, so Egypt was the center of the Mamluk governance , so when a large number of Egyptian scientists moved to Palestine, especially Palestine was a part of the Mamluk country, so those scientists affected so much in Palestine especially in the civilizational side.

.The importance of the studying:

- 1) The lack of the serious academic scientific studies that talk about this subject, despite its importance.
- 2) Get to know the scientists who moved from Egypt to Palestine.

3) Highlighting the effect of scientists who moved from Egypt to Palestine in Mamluk era in the civilizational life.

Syllabus:

The researcher used the historical syllabus.

.The divisions of the studying:

The study was divided to introduction , and number of the main points, then a conclusion that contained the most important results, then a list with most important sources and references.

1.: the scientific and civilizational life in Palestine in the Mamluks era:

The movement of education was at its peak in Mamluk era , in Levant in general , and in Palestine in particular , then the movement of education was crystallized in specific way in the general performance , it was represented in making teaching seminars that evolve themselves to independent schools with

headquarters , student and teachers , and the process of establishing school was going on relatively slowly during the first hijri centuries, until this process reached its peak in Mamluk era , and the Mamluks who loved Jerusalem so much, and worked as representatives of sultans, princes, judges, and as wealthy dominant statesmen , they established or renovated the religious schools, and the ribbons in the corridors of the holy mosque, and around it from both sides , north and south side, and they arranged the jobs in it, and they made Al-Waqfs finance it, and pay its expenses.

And as an example of these schools, Al-Salahia school which came to it a lot of scientists from all Arab countries, and they were competing on serving it and teaching in it.¹

Sheikh Al-Islam Shehab El-Din who he was called Abi Abbas Ahmed son of Abdullah Alkenani Shafei who was staying in Jerusalem (809 AH – 870 AH) , and he

was nicknamed Ibn Al-Jawzi , and about his memorizing , it was one of the wonders, and his writing in advisory opinion was very beautiful , and his eloquence , and his fluency of tongue, couldn't even the speech guardian keep up with him , and he distinguished and became one of the notables of the jurists and the assistants in Al-Salahia school.²

As well, many schools were established in Mamluks era like Al-Bastia school and Al-Tolonia school which was established by the role model, humbled and pious Abu Al-Sadiq Abu Brak son of sheikh Shams Al-Din Abu Abdullah Mohammed son of sheikh Jamal Al-Din Abdullah Al-Halabi Tuluni Bustani (748 AH – 843 AH) sheikh of AL-Tulunian school in Jerusalem, he was one of the people of science and work, and from the sheikhs elders.³

, and also Al-Khatuniya and Al-Ashrafieh school, 887, Al-Ashrafieh school building completed which

was built by Mawlana Sultan Al-Malek Ashraf in Al-Aqsa mosque beside Al-Selsela door.⁴

Beside continuing teaching in Al-Haram Al-Sharif, and using the terraces which were found for the purpose of teaching and for the hall altogether , and few examples like : Al-Thaher terrace (795 AH – 1392 AH) , Al-Basiri terrace (800 AH – 1397 AH) and Wasbil Qaitbay terrace (680 AH – 1455 AH).

2. The reasons of the tight bond between Egypt and Palestine:

Palestine was the scientific, cultural and civilizational communication point , and it welcomed a lot of scientific figures from around the world, and it pushed a lot of its scientists to move among the Shami cities or to move to Egypt or vice versa to gain or spread knowledge or for other reasons.

And may this interest in Palestine returns to many reasons, and some of these reasons:

- for religious reason because of the holy place , because Jerusalem is the first of the two Qiblas , and the third of the two holy mosques , and the scientist strove to visit Jerusalem , teach in it and make it thrive with worship and science .

- as well , it received political attention from the kings and sultans , the judge and the mufti were appointed by an official decree from the sultan , " as we remember when prince Duqmaq the headmaster of the two holy mosques , and he came with the judge Shihab Al-Din son of Al-Mohandes Al-Hanafi to Jerusalem , on Friday the second day of their entry , they read the sultan's decree in Al-Aqsa mosque which stated on the continuity of the deputy and signature of the judge.⁵

- In the Mamluk era, Al-shafi'i doctrine was the official doctrine for the Mamluk state, and it

remained strongly in the religious and political life, and the Mamluks sultans had an active role in supporting and employing the religious and political doctrine in serving their politics and consolidate their pillars of judgment.⁶

As known that Al-Shafi'i doctrine was spread in Palestine , and the spread of Al-Shafi'i and Al-Hanafi doctrine in the Mamluk state wasn't just a coincidence , but it was a result of the Mamluks sultans encouraging and supporting for both doctrines , as they had a lot of privileges , like military justice , considering of Al-Waqfs and courthouse , and other important jobs⁷ , and as an instance for supporting , encouraging the Egyptian scientists who followed these doctrines to go to Palestine and take up religious positions and spread the science in schools of Palestine , and then we will talk in detail about some of these most important scientists.

The activity of the education movement wasn't limited in Jerusalem only, but the scientists' movements branched, and many of the Palestinian cities were a destination for scientists, and schools were spread in Palestine cities as Ramla, Safed, Nablus and Hebron, and I will mention some of these schools.

Al-Khasikia school in Ramla , so this sheikh Shihab Al-Din Abu Al-Abas Ahmed son of Al-fiqha Amen Al-Din Hussain son of Hassan son of Ali son of Youssef son of Ali son of Arsalan Al-Ramli Jerusalemite Al-Shafi'i Al-Sheikh Al-Imam Al-Habar the scientist and the one who knows god (775 AH), and he was authorized to make fatwa and to teach in Al-khasikia school , and he taught in it for a long time , but then he left teaching and making fatwa , then he decided to make his life only for god, and he went from Ramla to Jerusalem.⁸

And Al-Moathamiya school in Safed, and this judge Aladdin Abu Al-Hassan Ali son of Sharaf Al-Din Issa

son of Al-Rasas Al-Hanafi, he heard from Ali Al-Alaa'i, and he benefited from him, and he heard from others, and he was at the top, made fatwa and taught at Al-Moathamiya-Hanafia school, he died in Jerusalem 803, and he was buried in cemeteries of martyrs.⁹

But it didn't end on just building school and attracting scientist, but the civilizational build and Islamic Al-Waqf's lands were also at their peak in Mamluks era , and in Gaza was established a library that contained a thousand of books, and also appeared inscriptions, motifs and multicolored stones.

And in Jerusalem city was found after the June war 1967 AD, 98 houses belongs to Mamluk era, and perhaps the most beautiful building of them was Al-Muzaffariya palace.

And during the reign of prince Baybars , the progress in science and building was going in parallel , they made a lot of repairs in agriculture , irrigation and cooling

regulation , and his reign he renovated what was destroyed of dome of the rock , as he renovated in Al-Khalil holy mosque¹⁰ , and he built many mosques and scenes for prophets and the first companions , as he built on the shrine of Moses a dome and a mosque, and he renovated Ibrahim's tablecloth, and he established roads, bridges, buildings, city forts and schools.

And this evolution was characterized with Egyptian touch , according to architects , so it appeared the diversity , mastering and elegance in various architectural elements like the facades , domes and lighthouses , and the stucco and marble were famous for them , and especially the opal stone in two colors the white and pink color , an instance for that Al-Achrafieh building which is somewhat similar to Faraj bin Barquq mosque in Cairo which was built in 1409 AD , but Al-Achrafieh's date returns to 1482 AD.¹¹

And in 666 AH , 1267 AD , Al-thaher made a decree to build Al-Khalil mosque , so he sent prince Jamal Al-Din son of Al-Nahar from Cairo to Hebron , and he was a good engineer to accomplish this project , and he remained there until he finished building it.¹²

3.Second: Egyptian scientists in Palestine:

We mentioned previously that the movement of education was active between Egypt and Palestine , and Palestine was a destination for visitors from all around Arab countries , especially Egypt ,and I will mention some of the Egyptian scientists who came to Palestine and they put their scientific footprint , and I don't mean Egyptians who were born in Egypt , but everyone who stayed in Egypt for good period , learned the science and got affected by their culture then moved to Palestine , and of these scientists :

1. Ismail son of Ibrahim son of Abdulrahman son of Ibrahim saadullah son of Gamaah Imad AL-Din (710 AH – 776 AH / 1410 AD – 1374 AD).

4.His adjectives: he was a good teacher, and there are a lot of listeners to him like Al-Khatni and others.

His most important works: he heard of AL-Reda Al-Tabari in Makkah and from Al-Wanni and others from Egypt, and he taught in Al-Salahia school and public speaking from his relative the judge Burhan Al-Din when he was a judge in Egypt.

His Death: he died in Rabi 1 in year 776, and he was about sixty years.¹³

2. Ismail son of Ali son of Hassan son of Saed son of Saleh Al-Qalqashandi then the Egyptian who stayed in Jerusalem Taqi Al-Din (702 AH – 778 AH / 1302 AD – 1376 AD):

He was born in Egypt and memorized the Quran, abbreviations in science and he heard from Rosab and

Al- Hajar and others, then he left to Damascus, so he learned from Al-Fakher Al-Masri, and he allowed him to study in and learn in Egyptian Diar, then he lived in Jerusalem, and he became proficient, so Al-Hesbanni and Al-Ghazi learned from him and others.

His most important works: he took the top to spread science, so he studied, made Fatwas and worked, he married Al-Alaai, and he was consulting with him and the doctrine and he was a good writer.

5.His death: he died in 6/Jamadi 2/778.¹⁴

3.the judge sheikh Burhan Al-Din Abu Ishaq Ibrahim son of Al-Khatib Zain AL-Din Abu Mohammed Abdelraheem (725 AH – 790 AH / 1325 AD – 1388 AD) son of the judge Bader Al-Din Mohammed son of Ibrahim son of Saed-Allah son of Gamaah Al-Canani , judge of Egypt and Levant and he was speaker

, sheikh , he was a great person in the sect of jurists , and he was born in Egypt , and came to Levant when he was young , so he grew up by his relatives in Al-Mazzah, and heard and asked the talk himself.

And he worked in the arts of science, and his father died when he was young in year 739, he wrote Jerusalem speech in his name, then he came to Jerusalem then he taught in Al-Salahia school after the death of Al-Alaai.

Then he made a speech to Egyptian Diar in Jamadi 2 in 73 then he started with integrity and chastity, and he isolated himself, so the sultan asked him and made him satisfied, until then he isolated himself again, and returned to Jerusalem to his works, then he returned to judiciary in Egypt, then he isolated himself on more time, and returned to Jerusalem, then he became governor of judiciary in Damascus and rhetoric.¹⁵

His adjectives: he was beloved to all people, and there was no one could compete him in patience, hardworking, telling the truth and stop the people of corruption.

His most important works : he had totals and benefits in his handwriting , and he collected explanation in ten tomes , and he didn't see in one of his eyes, and he is the one who built tribune with in the honorable rock , and he was making speeches for Eid, and it was before a piece of wood held on a calf.

His death: he died in Damascus on a Friday night 18/Shaban, it was said in 790 AH, also was said in 787 AH.¹⁶

4.the judge Emad Al-Din Abu Issa Ahmed son of the judge Sharaf Al-Din Issa son of Moses Al-Amery Al-Azraqi Al-kurki Al-Shafei (742 AH – 781 AH / 1341 AD – 1379 AD), he was born in Kurk, and worked in it and memorized the syllabus, he read about

his father and others, and he went to Levant and Cairo in asking of talking and learned from a group, and governor of Al-Kurk after his father.

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then he settled in teaching in Al-Salahia and the oratory in Al-Aqsa mosque.

His death : he died in the morning of Friday 16/Rabi 1 in 801, and he was buried in Mamla at Al sheikh Abu-Baker Al-Musli -god rest his soul-.¹⁷

5.shiekh al-Islam Shehab Al-Din (756 AH – 815 AH / 1252 AD – 1412 AD), he was born in Cairo , and when Al-Qamni became the governor of Al-Salahia , he brought him to Jerusalem , and made him teach , so he became one of Jerusalem's sheikhs, then he kept teaching in Al-Salahia until sheikh Shams Al-Din Al-Harawe from Hurah , he was Hanafi , he saw this job and its information , but didn't see for Al-Hanifah anything so he strove in it.

His adjectives: he had so much advantages, he had strong belief and he was ordering for goodness and forbade the evil.

His death: he died in Jerusalem in Rajab in 815, and he was buried in Mamla.

6.His most important works: he collected classifications in statutes and arithmetic.¹⁸

6.the judge sheikh Al-Islam Shams Al-Din Abu Abdullah Mohammed son of Atta-Allah , he was from Al-Fakher offspring (767 AH – 829 AH / 1366 AD – 1426 AD) , he was born in Hurah in 767 , he worked in science in his country , then he entered Levant one more time , and he lived in Jerusalem , and prince Noroz the deputy of Al-Sham was so generous with him , and made him teaching in Al-Salahia in 815 , and he taught in it , then he took over the governor position of the Egyptian judiciary house.

And as it was shown from these changes in positions between the speaker of Jerusalem and the judge of the Egyptian Diar.

His adjectives: he was so great and had good appearance; he was huge, as he had some of Al-Aajem.

His most important works : he was reading both doctrine Al-Hanafi and Al-Shafei doctrine , he classified the explanation of Muslim , he explained the mosque summary for Al-Hanafia , so when he entered Jerusalem he was Hanafi , and he said when I saw the presidency in this country for Al-Shafei he became Shafei, he started building Al-Baset school but he didn't finish its building, so Al-Baset completed its building, and it is well-known today as Al-Basetia, and it is at Al-Dodareia door one of Al-Aqsa mosque's doors.

His death: he died in Jerusalem on Monday night 19/Dhul Hijah/ 829, and he was buried in Mamla in Bustami.¹⁹

7. sheikh Al-Islam shams Al-Din Abu Abdullah Mohammed son of Abdedaem son of Moses Al-Asqalani, his origin Egyptian Barmawi (763 AH – 831 / 1362 AD – 1428 AD)

The scientist and sheikh was born in Dhul Qa'dah in 763 a lot of imams in Islam learned of him, and he distinguished, and he went to pilgrimage from Egypt to Makkah, and then he returned to Egypt in 30, and he was hired to teach at Al-Salahia, and with a help of the judge Najem Al-Din son of Hagar, he came to Jerusalem.

His most important works: he wrote an explanation on Al-Bukhari, and he collected an explanation on the mayor, and he named it (preparing to understand the mayor), and he explained syllabus speech for Al-Nawawi in big tome and other things.

His death: he got ill, and died on Thursday

Jumadi 2/831, and he said when he was ill, when we lived, we died, and he meant by this that when he got a job, and he got a living he was going to die, and he was buried in Mamla at sheikh Abu-Abdullah Al-Qurshi.²⁰

8.the judge sheikh Al-Islam Shihab Al-Din Abu Al-Abbas Ahmed son of Mohammed son of Al-Salah Mohammed son of Othman the Egyptian Umayyad, he was known as son of Al-Majmara (767 AH – 840 AH / 1366 AD – 1436 AD)

He was scientist, imam and collector of the sundries of the science of other scientists; he was born in Safar in 767.

His adjectives: he had well appearance, good lecturing and humorous, he wrote Fatwas very good.

His most important works: he heard a lot , and he wrote Al-Tippaq and Al-Agzaa, and his handwriting is good and beautiful, he learned of some sheikhs, and

he learned, taught, made fatwas, worked in judiciary and went to pilgrimage, then he became the governor of Damascus in Jumadi 2 in 832, and he continued with pureness, and he was isolated in year 35, and he returned to his country , then in the last year 38 he taught in Al-Salahia instead of sheikh Ezz Al-Din Al-Maqdessi , and he stayed in it until he died.²¹

His death: he died in the morning of Saturday 16/ Rabi 2/ 840, and he was buried in Mamla.

9.The scientist , imam and sheikh Shams Al-Din Abu Abdullah Mohammed son of Bahaa Al-Din Abu Al-khader son of Sulaiman son of Dawod , he was known as son of Al-Masri Al-Halabi, then he was as Al-Masri Al-Shafei (768 AH – 843 AH / 1367 AD – 1439 AD).

He was guest in Jerusalem and sheikh in Al-Bastia school, he was born in Aleppo, in one of two Jumadi months in768, and he was a good man , and in his last

days he was repairing and renewing Al-Bastia school in Jerusalem, until he died in the middle of Rajab in 841

, and in his last days he was blind , and the role model Zain Al-Din Abdulqader son of sheikh shams Al-Din Mohammed Al-Qirme Al-Shafei was buried in Al-Sahera.

His death: he died in 843; he was buried at his father in the corner in Marzban.²²

10. Mohammed son of Khader Al-shams Abu Al-Wafa Al-Ghazzi Al-Shafei, and was known as son of Al-Homsi (812 AH – 881 AH / 1409 AD – 1476 AD), he was born in Gaza, he grew up in it, read Al-Quran at Shehab son of Al-Gawban, and he memorized the syllabus.

7.His most important works: he collected Al-Guam'i, Al-Alfyateen, AL-Shatebia, Al-Shamsia and Al-Khazargia et cetera, and he learned from Shams Al-Barmawi, Ezz Al-Qudsi and son of Raslaan and others.

He went to Cairo , then traveled to Upper Egypt and learned from son of Al-Maleky , he isolated himself from people , and he continued working and making fatwas , and he read Al-Saheh in the old mosque in his city Gaza , and he gave sermons and speeches until he became sheikh of the city.

His death: he died on Monday 8/Rabi 1/81, and he was buried in Al-Taflisi soil, there was no scene in those areas greater than his funeral.²³

11.The scientist , imam , sheikh and the role model Taj Al-Din Abu Al-Wafa Mohammed son of sheikh Abu Baker son of Abu Al-Wafa Al-Hussaini Al-Shafei Al-Badri (891 AH – 1486 AH).

He was sheikh of Al-Wafaia Poor in Jerusalem, he was a scientist, and he had respect from people, and he had Al-Tasawf classifications, he lived in Egypt for a period of time, then he returned to his home Jerusalem.

His death: it was said he was married in in Ramla, and he was going there, so he died in it, in Ashura day, and he was moved back to Jerusalem, he was washed and they prayed for him in Al-Aqsa mosque 11/Muharam/891, and he was buried in Mamla beside his father.²⁴

12.sheikh Zain Al-Din Abulrazaq son of Shams Al-Din son of Jamal Al-Din yousef son of Al-Masri Al-Khalili Al-Shafei (891 AH – 1486 AD).

He was a scientist and notables of jurists of Al-Khalil –peace be upon him– city, then he settled in Jerusalem for period of time and he became a teacher in Al-Salahia, then he returned to his country.²⁵

His death: he died on Wednesday 11/Shaban/891, and he was buried in the lower cemetery.

By looking on the education march and the civilizational renaissance in Mamluk era in Palestine , we notice that it was of the scientists' habits to move

among Palestine , Egypt , Levant and Makkah , and their main station was Egypt , because it was the center of the country , and because it gave a lot of advantages to the scientists , and the scientists' salaries in Egypt were higher than other countries , and a lot of Palestinian scientists moved to Egypt , stayed there for a period of time and then returned to their country , to get very much of science and to hear from great speakers and jurists , so the scientist's home where he gets science.²⁶

So for instance, Othman son of Ahmed son of Mohammed son of Abdullah Al-Thaheri Fakher Al-Din Al-Halabi then Al-Masri, he was born in 671, and he read Al-Quran in novels, and he memorized son of Malek's Alfya, and his sheikhs number reached 600 sheikhs.²⁷

And we will show some examples of scientists who were in Palestine then they moved to Egypt:

1. Ahmed son of Ibrahim son of Abdulhamed Al-Asqalani then Al-Masri, known as son of Al-Sanan (741 AH): he heard of son of Dageq Al-Eid the forty that he made for himself, and Shehab Al-Din Ahmed son of Rajab narrated about it in his dictionary in the holiday, and wrote the guest of Alexandria in it, and said he died in the end of Muharram in 741.²⁸

2. Ahmed son of Yahia son of Mohammed son of Salem son of Yousef Al-Asqalani, known as son of Al-Ghafqi Al-Hanafi (637 AH – 707 AH), he was mentioned by Al-Hafez Abu Al-Hussain, and imam Bahaa Al-Din son of Al-Gamizzi heard from him and others heard from him like Abu Alaa Al-Bukhari Al-Fardi and the judge and sheikh Taqi Al-Din Al-Subki and he talked about him.²⁹

3. Saleh son of AbdulAthem son of Yunis son of AbdulQawi son of Yaseen son of Sewar Al-Fahmi Taqi Al-Din Al-Asqalani (734 AH) : he heard from Al-

Najeeb Al-Harani , Shams Al-Din son of Al-Imad and Taqi Al-Din son of Razeen , he died in 15/Jumadi 2/734 in Cairo , and sheikh Abu Al-Faraj son of Hamad Al-Ghazzi told us about him.³⁰

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¹ Al Alimi: Al Anas Al Jalile, part 2, page 101

² Previous source: part 2, page 141

³ Previous source: part 2, page 173

⁴ Al Alimi, Al Anas Al Jalile, part 2, page 328

⁵ Previous source, part 2 / page 355

⁶ Son of Eyas: Badai az-zuhur, part 1, page 307. son of Tulun: Mufakahet Al-Khalan, page 64

⁷ Al Qalqashandi: Subh Al-A'sha, part 4, page 216

⁸ Al Alimi, Al Anas Al Jalile, part 2, page 174

⁹ previous source: part 2, page 220

¹⁰ Al Alimi: Al Anas Al Jalile, part 2, page 88

¹¹ Ali Al-Ghol: an essay in the engineers' syndicate – Jordan,
<https://www.nbprs.ps/page.php?do=show&action=i11> , the national bureau for land defense and settlement resistance – Palestine's liberation organization

- ¹² Al Maqrezi, the attitude to know the kings' states, part2, page 47
- ¹³ Son of Hajar Al-Asqalani: Durar Al Kaminah, part 3, page 246
- ¹⁴ Previous source: Durar Al Kaminah, part 1, page 440
- ¹⁵ Al Alimi: Al Anas Al Jalile, part 2, page 207; Al Daoudi: Tabaqat Al Mofsereen, part 1, page 14
- ¹⁶ Al Maqrezi: the attribute to know the kings' states, part 5 / page 213; Al Alimi: Al Anas Al Jalile, part 2, page 207
- ¹⁷ Al Alimi: Al Anas Al Jalile, part 2, page 109
- ¹⁸ Al Sakhawi: illustrious light, part 2, page 157; Al Hanbali; Al Anas Al Jalile, part 2, page 115
- ¹⁹ Al Alimi: Al Anas Al Jalile, part 2, page 111
- ²⁰ Jamal Al-Din son of Al Mebrad: Composite essence in the layers of Ahmed's friends, page 119; Al Alimi: Al Anas Al Jalile, part 2 Page 112
- ²¹ Al Alimi: Al Ana Al Jalile, part 2, Page 113
- ²² Al Sakhawi: illustrious light, part 11, page 271; Al-Hanbali: Al Anas Al Jalile, part 2, page 172
- ²³ previous source: part 7, pages 61-62
- ²⁴ Al Hanbali: Al Anas Al Jalile, part 2, page 204
- ²⁵ Previous source, part 2, page 205
- ²⁶ Al Qalqashandi: Subh Al-A'sha, part 11, page 264
- ²⁷ Son of Hajar Al-Asqalani: Durar Al-Kaminah, part 3, page 246
- ²⁸ Son of Hajar Al-Asqalani: Durar Al-Kaminah, part 1, page 103
- ²⁹ Previous source: Durar Al-Kaminah, part 1, page 396
- ³⁰ Previous source: Durar Al-Kaminah, part 2, page 356